

# CERTAINE Considerations touching the better pacification and Edification of the

Church of England:

Dedicated to his most Excellent Maieffic.



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# CERTAINE

touching the better pacification, and Edification of the Church of England: Dedicated to his most excellent Maiestie.



He Vnitie of your Church, (Excellent Soueraigne) is a thinge no leffe precious, than the Vnion of your Kingdomes, being both Works wherein your happinesse may contend with your worthinesse. Hauing

therefore presumed not without your Maiesties gracious acceptation, to say somewhat of the one, I am the more encouraged not to be estilent in the other; the rather, because it is an Argument that I haue trauested heretofore: But Salomon commen-

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## Certaine Considerations touching

deth a word spoken in season; and as our Sauiour (speaking of the discerning of seasons) saith, When you see a cloud rising in the West, you say it wilbe a shoure: So your Maiestie, rising to this Monarchie in the West parts of the World, doth promise a sweete and fruitfull showne of many blessings upon this Church and Common-wealth, a showre of that influence, as the verie first dewes and drops thereof, have alreadie layed the stormes and windes throughout Christendome, reducing the verie face of Europe, to a more peaceable and amiable

Countenance. But to the purpole.

It is verie true that these Ecclesiastical matters, are thinges not properly appertaining to my profession, which I was not so inconsiderate, but to object to my felfe: but finding that it is many times feene, that a man that flandeth off, and somewhat remooued from a plot of ground, doth better furuay it and discouer it, than those which are vpponit, I thought it not impossible, but that I as a looker on, might cast mine eies vpon some things which the Actors themselves, (especially some being interessed, some led and addicted, some declared and ingaged) did not, or would not see; And that knowing in my conscience, whereto God beareth witnesse, that the thinges which I shall speake, spring out of no vaine of popularitie, oftenta ion, desire of noueltie, parcialitie to either side, disposition to intermeddle, or any the like Leuen, Imay

Imay conceiue hope, that what I want in depth of judgment, may be counteruailed in simplicitie, and sinceritie of affection. But of all thinges, this did most animate me, that I found in these opinions of mine, (which I haue long held and embraced, as may appeare by that which I haue many yeres since written of them, according to the proportion neuerthelesse of my weakenesse) a consent and conformitie with that which your Majestie hath published, of your owne most Christian, most wise and moderate sence in these causes: wherein you haue well expressed to the World, that there is infused in your sacred brest from God, that hye principle and position of Gouernment, That you ever hold the whole more deere, than any part.

For who feeth not, that many are affected and give opinio in these matters, as if they had not so much a desire to purge the euill from the good, as to countenance and protest the euill by the good. Others speake as if their scope were onely to set forth what is good, and not to seeke forth what is possible, which is to wish and not to propound. Others proceed, as if they had rather a minde of remooving, than of reforming: But how soener either side as men, though excellent men shall run into extremities, yet your Majessie, as a most wise, equall, and christian Moderator, is disposed to find out the golden mediocritie, in the establishment of that which is sound, and in the reparation of that which

which is corrupt and decayed. To your princely judgement then I doe in all humblenesse, submit whatloeuer I thall propound, offering the same but as a mite into the I reasure of your wisdome? For as the Astronomers do wel obserue, that when three of the superiour Lightes doe meete in coniunction, it bringeth forth some admirable effects: to there being joyned in your Majestie the light of Nature, the light of Learning, and aboue all the Light of Gods holy spirit, it cannot be but your government must be as a happie constellation ouer the States of your Kingdomes. Neither is there wanting to your Majeltie that fourth Light, which though it be but a borrowed Light, yet is of linguler efficacie and moment added to the rest, which is the Light of a most wife, and well compounded Counsaile, to whose honourable and graue wise. domes I doe likewise submitte whatsoeuer I shall fay; Hoping that I shall not neede to make protestation of my mind and opinion, that vntill your Majestie doth otherwise determine and order, all actuall and full obedience is to be given to Ecclefiasticall jurisdiction, as it now stands, and when your Majestie hath determined and ordered, that every good Subject ought to reft fatisfied, and apply his obedience to your Majesties Lawes, Ordinances, and Royall commaundements. Nor of the diflike I have of all immodest bitternesse, peremptorie prefumption, popular handling, and other courles

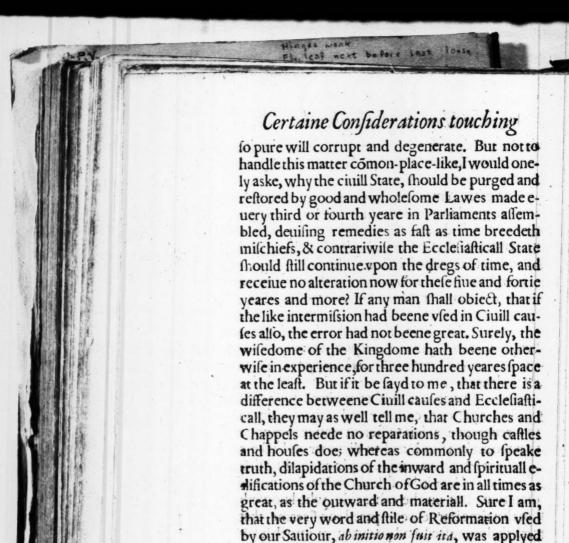
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tending rather to rumour and impression in the vulgar fort, than to likely-hood of effect, joyned with observation of dutie.

I thinke good to remoone (if it may be) two opinions, which do directly confront and oppone to reformation, the one bringing it to a nullitie, and the other to an impossibilitie. The first is, That it is against good policie to innovate any thing in Church matters. The other, That all reformat on must be af-

ter one Platforme.

For the first of these, it is excellently sayd by the Prophet, State super vias antiquas, & videte quanamsit via recta & vera, & ambulate in ca. So as he doth not fay, State Super vias antiquas & ambulate in eis. For it is true, that with all wise and moderate persons, custome and vsage obtaineth that reverence, as it is sufficient matter to moone them to make a fland, and to discouer and take a view, but it is no warrant to guide or conduct the; a just ground I say it is of deliberation, but not of direction. But on the other side, who knoweth not that time is truely compared to a streame, that carieth downe fresh and pure waters into that salt sea of corruption which enuironeth all humane actions? And therefore if man shall not by his induffrie, vertue, and policie, as it were with the oare rowe against the streame and inclination of time, all inflitutions and ordinances be they neuer 10

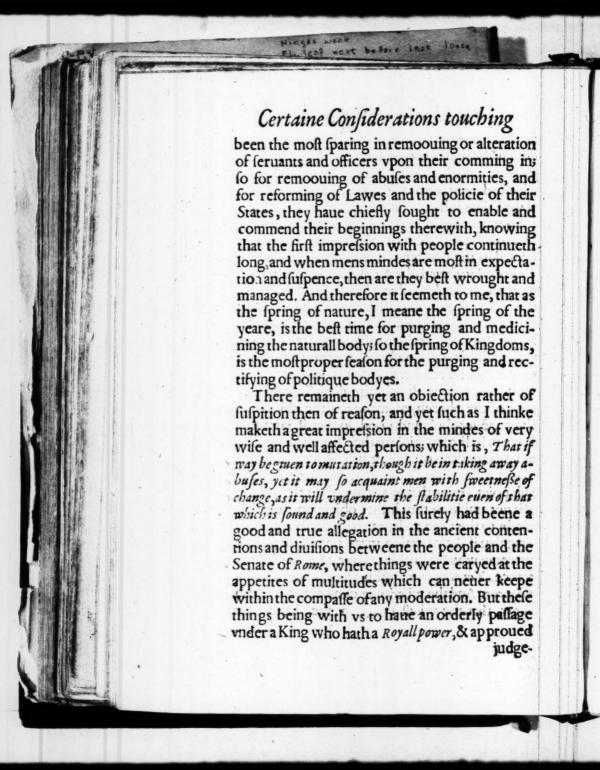


Neuerthelelle he were both unthankefull and unwife that would denie, but that the Church of Ingland during the time of Queene Elizabeth of

to Church-matters, and those of the highest na-

famous

Emous memorie did flourish. If I should compare it with forraine churches, I would rather the comparison should be in the vertues, then as some make it in the defects; rather I fay, as betweene the Vine & the Oline, which should be most fruitfull, & not as betweene the bryer & the thiftle, which thould be most emprofitable. For that reverence should be vsed to the Church which the good sonnes of Noah vied to their fathers nakednesses that is, as it were to goe backwards, and to helpe the defects thereof, and yet to dissemble them. And it is to be acknowledged, that scarcely any church since the Primitive Courch, yeelded in like manner of yeares and Latitude of Countrey, a greater number of excellent Preachers, Famous Writers, and grave Conernours; but for the discipline and Orders of the Church, as, many and the chiefest of them are very holy and good, so yet if Saint John were to indite an Epissle to the Church of England, as he did to them of Asia, it would fure have the clause Habeo aduer sus te pauca. And no more for this point, fauing that as an appendixe thereunto, it is not amisse to touch that objection, which is made to the time and not to the matter, pretending that if Reformation were necessarie, yet it were not now feafonable at your Maiesties first entrance. Yet Hippocrares faith, Si quid moues a principio moue. And the wisedome of all examples doth shew, that the wifest Princes, as they have ever beene

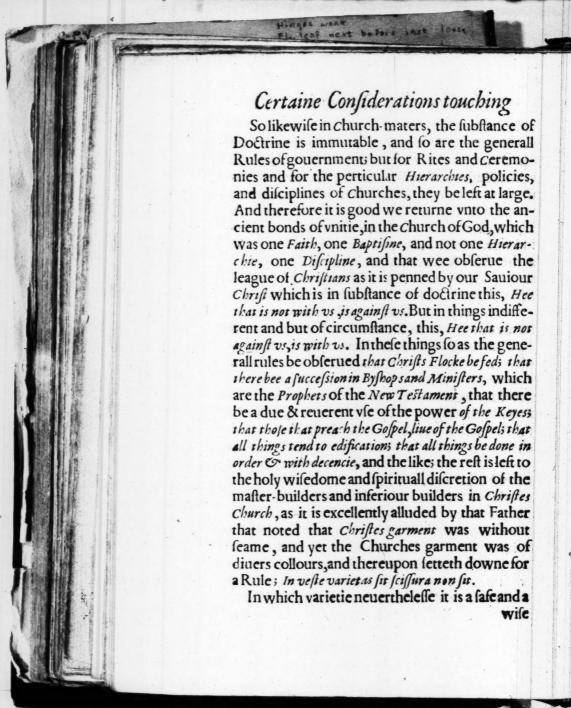


judgement, and knoweth as well the measure of things, as the nature of them, is surely a needlesse feare. For they need not doubt, but your Maiestie with the aduise of your Councell, wil discerne what things are intermingled like the tares amongst the wheat, which have their rootes so inwrapped and intangled, as the one cannot be pulled vp without indangering the other, & what are mingled, but as the chasse & the corne, which needs but a fanne to sift and sever them. So much therefore for the sirst point of no reformation to be admitted at all.

For the 2 point, That there should be but one forme of Discipline in all Churches, & that imposed by a necessitie of a comandement & prescript out of the word of God; it is a matter Volumes have bin compiled of, and therefore cannot receive a breef redargution. Ifor my part do confesse that in reueling the scriptures, I could neuer find any such thing, but that God had left the likelibertie to the Church-gournment, as he hath done to the Civilegovernment, to be varied according to time & place and accidents, which nevertheles, his high & divine providence doth order & dispose; for all ciuile gouernmets are restrained from God vnto the generall grounds of luftice & maners, but the policies & formes of them are left free. So that Monurchies & kingdoms, Senates & Seignories, popullar states and comunalties, are all lawfull & where they are planted ought to be maintained inviolate.

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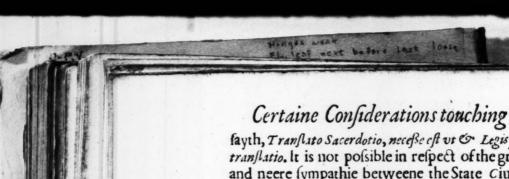


wise course to follow good examples and presidents. But then the rule of imitation and example, is to consider not onely which are the best, but which are the likest, as namely the gouerment of the Church, in the purest times of the first good Emperours that imbraced the Faith. For the times of persecution before temporals Princes received the Faith, as they were excellent times for doctrine and manners, so they be unproper & unlike examples of outward gouenment and policie. And so much for this point: now to the perticular points of controversies or rather of reformation.

# Circumstances in the Gouernment of Byshops.

First therefore for the Gouernment of Byshops, I for my part not prejudging the Presidentes of other reformed Churches, doe hold it warranted by the word of God and by the practise of the ancient Church in the better times, and much more convenient for Kingdomes then parity of Ministers, and government by Synodes. But then further it is to be considered, that the Church is not now to plant or build, but onely to be pruned from corruptions and repaired, and restored in some decayes.

For it is worth the noting, that the Scripture faith,



fayth, Translato Sacerdotio, necesse off ut & Legis fiat translatio. It is not possible in respect of the great and neere sympathie betweene the State Civile, and the State Ecclesiasticall, to make so mayne an alteration in the Church, but it would have a perilous operation vpon the Kingdome; and therefore it is fit, that controuersie be in peace and silence.

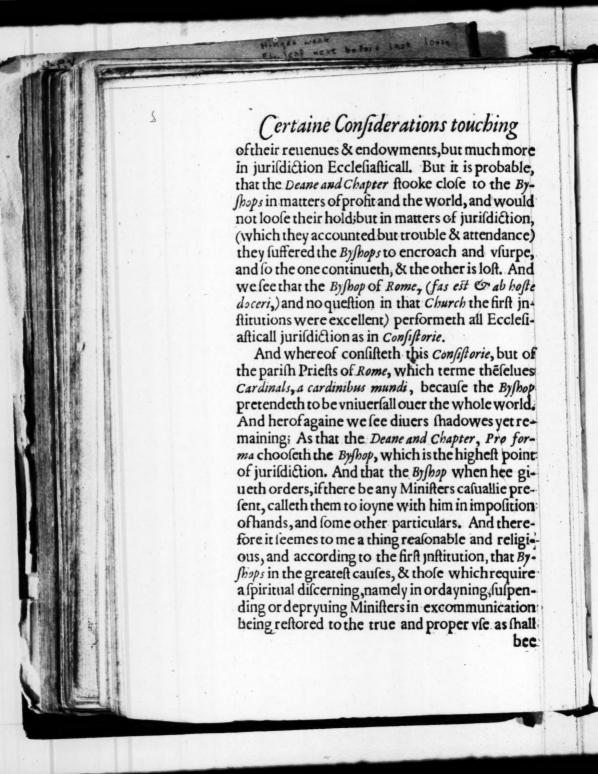
But there be two circumstances in the administration of Byshops, wherein I confesse I could neuer be satisfyed. The one, the sole exercise of their authoritie; The other, the Deputation of their autho-

ritie.

For the first the Byshop giueth orders alone, excommunicateth alone, judgeth alone. This feemes to be a thing almost without example in gouernment, and therefore not vnlikely to have crept in the degenerate and corrupt times. Wee see the greatest Kings and Monarches haue their Councels. There is no temporall Councell in England of the higher fort where the authoritie doth restin one person. The Kings-bench, Comon-pleas, and the Exchequer, are benches of a certen number of Judges. The Chauncellor of England hath an Assistance of 12. Maisters of the Chancerie. The Mafler of the Wards hath a councell of the Court: So hath the Chancellor of the Duchie. In the Exchequer Chamber, the Lord Treasorer is joyned with the Chancellor and the Barrons; The Maisters of the Requests are euer more than one. The lustices-

of Assistante and in the North, have councels of divers. The Starre-chamber is an assembly of the Kings privile Councell aspersed with Lords Spiritual and Temporall. So as in all Courtes the principal person hath ever either Colleagues or Assessors.

The like is to bee found in other well gouerned Kingdomes abroad where the jurisdiction is yet more distributed, as in the Courtes of Parliament of France, and in other places. No man will denie, but the Acts that passe the Byshops jurisdiction, are of as great importance as those that passe the Civile Courts; for mens soules are more precious then their bodyes or goods, & so are their good names. By hops have their infirmities, and have no exception from that generall malediction which is pronounced against all men living, Va foli, nam si ceciderit, Oc. Nay, we see that the first warrant in spirituall causes is directed to a number Dei Ecclesie, which is not so in temporall matters; And wee see that in generall causes of Church-government, there are aswell Assemblies of all the Clergie in Councels, as of the States in Parliament, whence should this sole exercise of jurisdiction come? Surely I doe suppose & I thinke vpon ground, that ab initio non fuit it as and that the Deanes and Chapters were Counsels about the Seas and chaires of Bishops at the first, and were vnto them a Presbiterie, or Confist orie, and intermedled not onely in the disposing



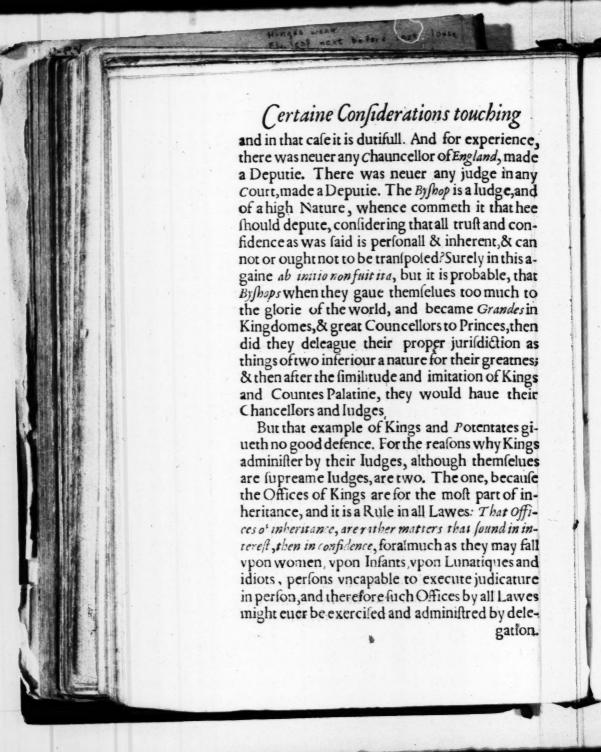
be afterwards touched, in sentencing the validitie of mariages, and legittimations, in judging causes criminous as symonie, incest, blasphemie & the like should not proceed sole & vnassisted, which point as I vnderstand, is a Resormation that may be planted sine strepism, without any perturbation at all, and is a matter which will give strength to the By-shops, countenance to the interiour degrees of Prelates or Ministers, and the better yssue or proceeding in those causes that shall passe.

And as I wish this strength given to the Byshops by Councell, soit is not vnworthy your Maiesties Royall consideration, whether you shall not think fit to give strength to the general Councell of your Clergie, the Convocation House, which was then restrained, when the state of the Clergie was thought a suspected part to the Kingdome in regard of their late homage to the Byshop of Rome, which state now will give place to none in their loyaltie

and denotion to your Maiestie.

For the second point, which is the Deputation of their Authoritie, I see no perfect and sure ground for that neither, being somewhat different from the examples and rules of gouernment. The Byshop exerciseth his jurisdiction by his Chaucellor and Commissarie, Officiall &c. We see in all Lawes in the world, Offices of confidence and skill cannot be put ouer nor exercised by deputie, except it be especially cotained in the original grant,

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gation. The second reason is, because of the amplitude of their surisdictio, which is as great as either their birth-right from their Auncestors, or their sword-right from God, maketh it. And therefore if Moses that was Gouernour ouer no great people, and those collected together in a campe, and not scattered in Prouinces and cities, himselfe likewise of an extraordinarie spirit, was neuertheles not able to suffice and hold out in person to judge the people, but did by the aduise of Iethro approued from God, substitute Elders, & Judges; how much

more other Kings and Princes?

There is a third Reason likewise, not much to the present purpose, and that is: That Kings either in respect of the Comon-wealth, or of the greatnes of their owne Patrimonies, are viually parties in sutes, and then their ludges stand indifferent between them and the subject. But in the case of Byshops, none of these reasons hold For first, their Office is elective and for life, and not patrimoniall or hereditarie; an Office meerly of confidence, science, and qualification. And for the second reason, it is true that their jurisdiction is ample and spacious and that their time is to bee divided between the labours as well in the word & doctrine. as in gouernment and jurisdiction. But yet I do not see, supposing the Byshops Courtes to bee vied vncorruptly, and without any indirect course helde to multiply causes for gaine of fees, but that the

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By (hop might very welfor causes of moment, supply his judiciall function in his owne person. For we fee before our eyes, that one Chauncellor of England dispatcheth the sutes in equitie of the whole Kingdom; which is not by reason of the excellencie of that rare honourable Person which now holdeth that place, but it was ever fo, though more and lesse burdenous to the sutor, as the Chauncellor was more or lesseable to give dispatch. And if heed be taken to that which was faid before, that the Byshops labour in the word must take vp a principall part of his time, so I may say againe, that matters of State have ever taken vp most of the Chauncellors time, having bin for the most part persons vpon whom the Kings of this Realme have most relied for matters of Councell. And therefore there is no doubt, but the Byshop, whose circuite is lesse ample, & the causes in nature not so multiplying, with the helpe of references & certificates to and fro fit persons for the better ripening of causes in their meane proceedings, & fuch ordinary helpes incident to jurisdiction, may very well suffice his office. But yet there is an other helpe, for the caufesthat come before him are thefe, Tythes, Legacies and administrations, and other testamentary causes, causes Matrimoniall, accusations against Ministers tending to their suspension, deprivation or degrading, Symonie, Incontinencie, Herefie, blasphemie, breach, of Saboth, & other like causes

of scandall. The first two of these in mine opinion, differ from the rest, that is, Tythes & Testaments, for those be matters of profite and in their nature temporalt, though by a fauor and conniuence of the temporall jurisdiction, they have been allowed & permitted to the Courts Ecclesiasticallithe one, to the end the Clergie might fue for that that was their sustentation, before their owne ludges, & the other in a kind of pietie and Religion, which was thought incident to the performance of dead mens wils. And furely for these 2. the BP. in mine opinio, may with leffe danger discharge himselfe vpon his ordinarie judges. And I thinke likewise it will fall out that those sure in the greatest number. But for the reft, which require a spiritual science & discretion in respect of their nature, or of the scandall, it were reason in my opinion there were no audience given, but by the BP. himself, he being also asfifted as was touched before, but it were necessarie also he were attended by his Chancellor or some others his Officers, being learned in the Civile Law, for his better instruction in points of formalitie, or the courses of the Court, which if it were done, the were there lesse vse of the Officials Court; wherof there is now so much complaint. And causes of the nature aforesaid being only drawen to the Audience of the BP. it would represse friuolous and powling sutes, and give a grave & incorrupt proseeding to fuch causes as shalbe fit for the Courte.

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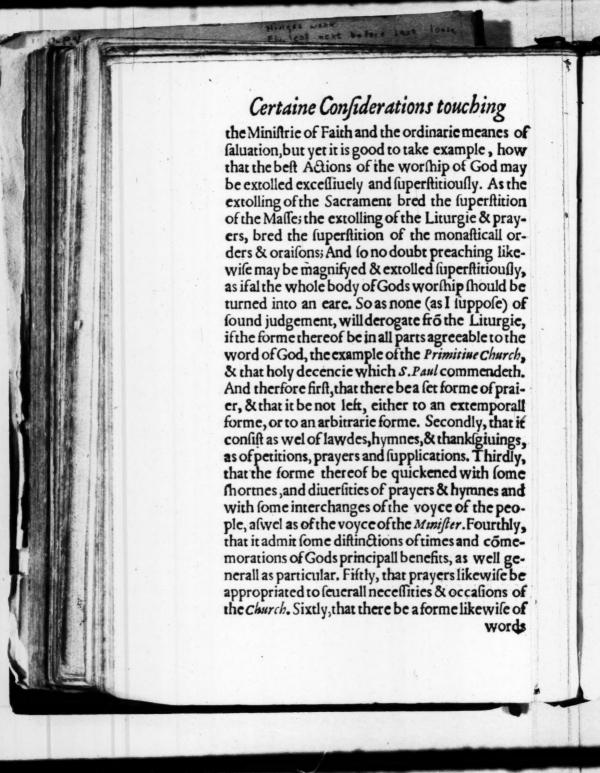
## Certaine Considerations touching

There is a third point also, not of jurisdiction, but of forme of proceeding, which may discerne Reformation; the rather because it is contrary to the Lawes and Customes of this Land and State, which though they doe not rule those proceedings, yet may they be aduised with for better direction, & that is, the oath ex officio, whereby men are inforced to accuse themselues, and that that is more, are sworne vnto Blanques, and not vnto accusations and charges declared. By the Lawes of England, no man is bound to accuse himselfe. In the highest cases of treason, torture is vsed for discouerie, and not for euidence. In capitall matters, no delinquents answere vpon othe is required, no not permitted. In criminall matters not capitall, handled in the Starre-Chamber, and in causes of conscience handled in the Chauncerie, for the most part grounded vpon trust and secretie, the oth of the partie is required. But how? Where there is an accusation & an Accusor, which we call bills of complaint, (from which the complainant cannot varie, & out of the copasse of the which the defendant may not bee examined) exhibited vnto the the Court, and by Proces notified vnto the defendant. But to examine a man vpon othe out of the infinuation of fame, or out of accusations secret and vndeclared, though it have some countenance. from the Civile Law, yet it is so opposite ex diametro to the sence and course of the Common-Lawe,

the Church of England.
as it may well receive some limitation.

Concerning the liturgie, the Cere-

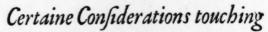
Or the Liturgie, great respect and heed would be taken, least by inuaighing against the dumbe Ministrie, due reuerence be not with drawen from the Liturgie. For though the gift of preaching, be farre aboue that of reading, yet the action of the Liturgie is as high and holy as that of the Sermen. It is laid, Domus mea, domus orationis vocabitur, the house of prayer, not the house of preaching. And whereas the Apostle saith: How shall men call won him on whom they have not beleeved? and low shall they believe unlesse they heare? and how Shall they heare without a Preacher? It appeareth that as preaching is the more originall, so prayer is the more finall, as the difference is betweene the feede and the fruite, for the keeping of Gods Law is the fruite of the teaching of the Law, and Prayer, or Inuocation, or Divine service, or Liturgie (for these be but varieties of termes) is the mediat hallowing of the Name of God, and the principall worke of the first Table, and of the great Commandement of the Law of God. It is true that the preaching of the holy word of God, is the fowing of the feed, it is the lifting up of the brasen serpent,



words & Liturgie in the administration of the Sasraments, and in the denouncing of the censures of the Church, and other holy actions & solemnities. These things I think wil not be much cotrouerted.

But for the particular exceptions to the Linurgie in forme as it now stands, I thinke diverse of them allowing they were just, yet seeme they not to be waighty, otherwise then that nothing ought to be accounted light in matters of Religion & pietie, as the Heathen himselfe could say, Etiam vulsu sape leditur pietas. That the word Priest should not bee continued especially with offence, the word Minister being already made familiar. This may be fayd that it is a good Rule in translation, neuer to confound that in one word in the translation, which is precifely distinguished in 2. words in the original, for doubt of æquinocation and traducing. And therefore feeing the word ngeo Bing @ and lieges, be alwayes distinguished in the originall, and the one yled for a facrificer, the other for a Minister the word Priest being made comon to both, whatfoeuer the derivatio be, yet in vie it confoundath the Minister with the Sacrificer. And for an example, of this kinde, I did euer allow the discretion and tendernes of the Rhemish translation in this Poynt, that finding in the originall the VVord ayaπa and neuer ερως, doe euer translate Charitie, and neuer Love, because of the indifferencie and equiuocation of the word with impure Loue.

D 2 Touching



Touching the Absolution, it is not vnworthie consideration whether it may not be thought vnproper and vnnecessarie, for there are but two lorts of Ablolution, both supposing an obligation precedent: the one vppon an Excommunication, which is Religious and primitiue; the other vppon Consession and Pennance which is superstitious, or at least positive, and both particular, neither generall. Therefore fince the one is taken away, and the other hath his proper case, what doth a generall absolution wherin there is neither Pennance nor excommunication precedent? For the Church neuer loofeth, but where the Church hath bound. And furely, I may thinke, this at the first was allowed in a kinde of spirituall discretion, because the Church thought the people could not be fuddenly weaned from their conceit of affoyling, to which they had been fo long accustomed.

For Confirmation, to my vnderstanding the state of the Question is, whether it bee not a matter mistaken and altered by time, and whether that be not now made a subsequent to Baptisme, which was indeed an inducement to the Communion. For whereas in the Primitive Church, children were examined of their Faith before they were admitted to the Communion, time may seeme to have turned it to referre as if it had been to receive a confirmation of their Baptisme.

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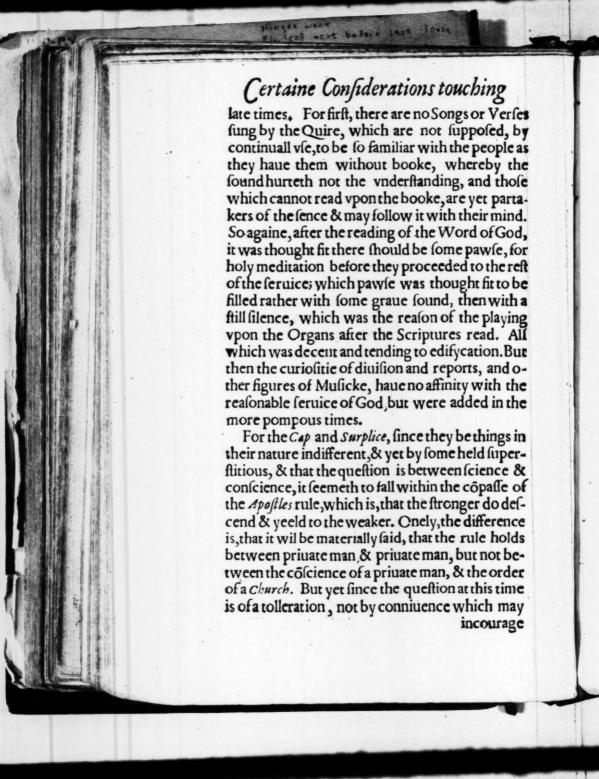
For Prinate Baptisme, by Women or Laypersons, the best Dinines doe viterly condemne it, and I heare it not generally defended, and I have often maruelled that where the Booke in the Preface to publique Baptisme, dothacknowledge that Baptisme in the practise of the Primitive Church. was omniuerfarie and but at fet and certaine times, which sheweth that the Primitive Church did not attribute so much to the Ceremonie, as they would breake an outward and generall order for it, the Booke should afterwards allow of Private Baptisme, as if the Ceremonie were of that necessitie as the very Institution, which committed Baptisme onely to the Ministers, should bee broken in regard of the supposed necessitie. And therefore this poynt of all others, I thinke was but a concessum propter duritiam cordis.

For the forme of celebrating Matrimonie; the the Ring seemeth to many even of vulgar sence and vnderstanding, a Ceremonie not grave, specially to be made, (as the words make it) the essential part of the action, besides some other of the words are noted in spech to be not so decent & sit.

For Musicke in Churches, That there should bee singing of Psalmes and spirituall songs, is not denied, so the Question is De modo; wherein if a man will looke attentiuely into the order and observance of it, it is easie to discerne, betweene the wisedome of the Institution, and the excesse of the

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incourage disobedience, but by Law which may give a liberty, it is good againe to be advised, whether it fall not within the equity of the former rule. The rather because the silencing of Ministers by this occasion, is in this scarcity of good preachers, a punishment that lights vpon the people, as swell as vpon the partie. And for the Subscription, it seemeth to be in the nature of a confession, & therefore more proper to binde in the vnitie of Faith, & to be vrged rather for Articles of doctrine, then for Rites & ceremonies & points of outward government. For howsoever politick considerations and reasons of State may require vniformitie, yet christian & divine grounds looke chiefly vpon vnitie.

Touching a Preaching Ministrie.

To speake of a learned Ministrie, it is true, that the worthines of the Pastors & Ministers is of all other points of religion the most summarie; I do not say the greatest, but the most effectual towards all the rest. But herein to my understanding, while mengo on in Zeale to hasten this worke; they are not aware of as great or greater inconvenience then that which they seeke to remoove. For, while they inveigh against a dumbe Ministrie, they make too easie and too promiscuous an allowance of such as they account Preachers; having not respect inough to their learnings in other Artes, which are hand-maydes to Divinitie; nor respect inough to the gift it selse which many times is none at all. For God forbid that

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enery man that can take vnto himfelfe boldneffe to speake an houre together in a Church vpon a Text, thould bee admitted for a Preacher though hee meane neuer lo well I know there is a great latiz tude in gifts, and a great varietie in Auditories and Congregations, but yet fo, as there is aliquid infimum, below which you ought not to descend. For you must rather leave the Arke to shake, as it shall please God, then put vnworthy hands to hold it vp, and when we are in Gods Temple, wee are warned rather to put our hands vpon our mouth, then to offer the Sacrifice of fooles. And furely, it may be juffly thought, that amongst many causes of Atheisme which are miserably met in our Age, as Schilmes and controuerlies, prophane scoffing in holy matters and others, it is not the least that diners do aduenture to handle the word of God, which are vnfit & vnworthy. And herein I would haue no man mistake mee, as if I did extoll curious and affected preaching, which is as much on the other fide to be difliked, and breeds Atheisme and scandall as well as the other (for who would not be offended at one that comes into the pulpit, as if he came vpon the Stage, to play parts or prifes?) neither on the other side, as if I would discourage any who hath any tollerable gift.

But upon this point, I ground three confiderations, whether it were not requifite to renew that good exercise which was practised in this Church

fome

Sexuna Catera.

